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VOL. X. NOVEMBER 1909. No. 5.

TIRUMANTIRAM OF St. TIRUMULAR.

BRAHMANA ACHARA.

(Continued from page 104 of No. 4 Vol. X.)

பெருநெறியான பிரணவமோர்ந்து
குருநெறியாலுரை கூடினல்வேதத்
திருநெறியான திருகையிருத்திச்
சொருபமதானோர்துகளில் பார்ப்பாரே. (4)

Meditating on the great Path of the Praṇava
And realising its meaning with the help of the Guru,
And reaching the Divine Seat of the Vedas
These sinless Brahmins become One with the Supreme.

NOTES.

There is an Upanishat called 'The Praṇava Upanishat' which forms part of the Gopatha Brāhmaṇa (I, i, *vv.* 16 to 30) attached to the most mystical of the Vedas, the Atharvaṇ, as also a Gāyatrī Upanishat (I, i, *vv.* 31 to 38). The Brahman creates Brahmā upon a lotus leaf. The latter by means of penance perceives the syllable Om of two letters, four morae. And from these letters the whole evolution of Cosmos proceeds: *water*, moisture and heat; earth, atmosphere and heaven; fire, wind and the Sun; Bhūr, Bhuvah, Svah; Gāyatrī, Trishṭubh, Jagatī; Rik, Yajus, Sāman, and *itihāsa*, *purāna;* Brahma, Vishṇu, Ishāna and *sarva*. In the conflict between the Asuras and the Gods about the city of Aindranagaram, the Gods become victorious

under the leadership of *Om*, the eldest son of Brahmā. The reward of the *Om* is that no holy text should be chanted without *Om*.

In this account, Om is divided into letters of 3 mātrās and also into four, the fourth mātrā being called the ardhamātrā. The Māṇḍūkya Upanishat adopts the four-fold classification and the first three are the three parts of Om, A, U & M and the 4th is the partless Om described in the 7th & the 12th mantras, as Adṛishṭam (invisible) Avyavaharyam (imperceptible), Agrāhyām (unseizable) Alakshaṇam (incapable of proof), Achintyam (beyond thought), Avyapadeçyam (not to be defined), perceivable by the soul only when becoming one with Him, and as Šāntam-Šivam-Advaitam-Chaturtham. This amātra Fourth and secondless Šivam, is as we have seen, named as Sarva, (in Gopatha-brāhmaṇa), the name by which Rudra-Paçupati is described in the Atharva Veda. The same four-fold classification is followed in the Atharvaçikhā Upanishat where the first three letters are identified with Brahmā-Vishṇu-Rudra-Indrādi and described as productions, and the Fourth with Šambhū, the Cause of causes. In the Yoga Sūtras of Patañjali, in I. 27, the Supreme Brahman is said to be described by the term Praṇava and in Vyāsa's commentary on I. 25, the sentence, "Consequently, the knowledge of *particular names* is to be looked for in the Scripture" is commented on by Vāchaspati Miçra, the author of Bhāmatī, a gloss on Šrī Šaṅkara's great Commentary, in the following words:

> By the words etc., particular names (Samjnādi) such as Šiva, Rudra, Maheçvarādi, etc., His possession of the Shaḍangas and the ten Avyayas is understood. As said in the Vāyu-purāṇa, Omniscience (Sarvajnatā), Satisfaction (Tṛipti), Eternal Knowledge (Anādi-Bodham), Self-Dependence (Svātantra), Constancy of Power (Alupta Šakti), and Infinity of Power (Ananta Šakti), Knowledge (Jnānam), Desirelessness (Vairāgyam), Power (Aiçvaryam), Tapas, Satyam, Forgiveness (Kshamā), Endurance (Dhṛiti) Act of Creating (Sṛishṭitvam) and Self-Knowledge (Ātma-sambodha), Being the Substratum of All Activities, these ten immutable qualities (Avyayas) exist always in Šaṅkara.[1]

[1] Adapted from Rāma Prasād's *True Hinduism*, Part the first, p. 215.

The reference to the Vāyu-purāṇa, as Vāchaspati would have it or to the Vāyavīya-samhitā of Śiva-Mahā-Purāṇa as my brother Mr. V. V. Ramaṇan would have it, is Uttara Bhāga, chap. VII, 23:

प्रणवोवाचकस्तस्य शिवस्यपरमात्मनः ।
शिवरुद्रादिशब्दानां प्रणवोहिपरःस्मृतः ।*

Vijñānabikshu in his Yogasārasaṅgraha (Jhā's Translation, pp. 94, *et seq*) sums up this in the following words:

The Śrutis, having spoken of the three mātrās of the praṇava (Om)—a, u and m, as being the three deities, Brahma, Vishṇu and Śiva, declare a fourth mātrā of the same, as indicating the Supreme Brahmā, over and above the three aforesaid deities of the praṇava. And this fourth mātrā, apart from the first three, is nothing more than the sphoṭa. It is this again which is called the ardha-mātrā. When like a heap, the letter and word are not separated, one half may be said to be the letter and the other half the word. Just as the whole can never be talked of as apart from its parts, so a word cannot be altered apart from it constituent letters. Hence the Smṛiti, 'The Goddess is the Ardha-mātrā which is inutterable in any specific way (i.e., apart from the letters).'

Śri Appayya Dikshita in his Śivatattvaviveka refers to all these authorities in the commentary on verse 39.

Mrs. Annie Besant, in concluding the article on the Science of Peace in the October No. of *The Theosophist* describes this *Word Power* in the following beautiful language:

"Samskṛit is a language in which natural facts are expressed in sounds which are creative; every Name of a Great Being expresses the Being, every letter a fact. There are names which are "Words of Power" which are not descriptive but creative. Hence the secrecy with which names have been concealed; names bind and loose. "Why askest thou my name, seeing it is secret?" asks an "Angel" of the Hebrew wrestler. Words of Power were known to the Egyptians, the early Americans, the Hebrews, the Hindus, the Gnostics. They are graven on Gnostic's gems, names meaningless to the modern mind but potent in the speech of one who knows. They are words compacted of letters each one of which expresses a fact; when the relation of the facts to each other is a vital

*Compare also chap. XV, *vv.* 101, 102: सर्वज्ञतांतथातृप्तिं बोधंचाद्यन्तवर्जितम्।
अलुप्तशक्तिस्वातन्त्र्यं अनन्तांशक्तिमेवच ॥

truth then the letters expressing the facts make a Word of Power. The use of the word summons the forces of nature connected with the facts expressed in its component letters. Such Words are potent, magical.

Now what Samskṛit word sums up all evolution, all becoming, all time, all eternity? The Vedas, the Upanishats, declare that there is such a word, and also that the three letters of the word are severally indicative of the three states of consciousness. This word is AUM.

She seems to be however unaware of the amātra Fourth, and gives her own interpretation of the Praṇava which we could not find in any of the authorities we referred to above. However, what she says about the pronounceability of the word as a Unity or as a Triplicity is important. And as we have identified the Samashṭi Praṇava with the Partless Fourth as Śivam-Advaitam-Chaturtham or Turiyam, the Vyashṭi Praṇava can only he *pronounced* as a Triplicity by the term UMĀ, and in no other form. And for this we have the direct authority of our great Śrikaṇṭha Śivāchārya and the Laiṅga Purāṇa:

"Who as coloured by the Supreme Energy, the Parāçakti, called Umā —a word formed of the constituent sounds of the Praṇava in their reversed order—is described as dark and yellowish (Kṛishṇa Piṅgaḷa) who is the Supreme, All-transcending Brahman." (Śaiva-bhāshya on the Vedānta Sūtras I. iii, 12).

त्वदीयःप्रणवःकश्चिन्मदीयःप्रणवस्तथा ।
त्वदीयोदेविमन्त्राणां शक्तिभूतोनसंशयः ॥
अकारोकारमकारामदीयेप्रणवेंस्थिताः ।
उकारंचमकारंच अकारंचक्रमेणतु ॥
त्वदीयप्रणवंविद्धित्रिमात्रंप्लुतमुत्तमम । Laiṅga-purāṇa (Chap. 85, verses 44 to 46.)

"Thy praṇava is the one, and mine is, likewise, the other. There is no doubt, Oh Devi, that your praṇava imparts power to all Mantras. In my praṇava the letters stand as A, U and M; but mark you that your praṇava is distinguished by the arrangement of its letters in the order U, M and A, a praṇava which is at once tri-partite, *prolated in sound*, and superb!" *(Translation)*.

(To be continued).

J. M. N.

COSMIC CONSCIOUSNESS.*

The book under review is the first of its kind to issue from a Madras press, and its author is a popular member of the medical profession, who came some years ago under the influence of a Brahmin Saintess that had attained sanctification and been living at Komaḷeshvaranpet, Madras. Her name was Śakkarai-ammāḷ. Her house was the meeting-place of a select coterie of her admirers, friends and disciples, many of whom she endeavoured to turn from their worldly vanitie[illegible] few she helped, so far as it is possible for a Master t[illegible] an aspirant after Godliness, to enter on the Path. Perhaps the best-known of her spiritual disciples, who has attained to some measure the "Peace that passeth understanding", is Mr. C. V. Svāminātha Ayyar, Editor of the *Vivekachintāmaṇi*, Madras. After her death which took place within recent years, she was interred at Tiruvānmiyūr where a modest sepulchre marks the spot of her interment. As a memento of his living devotion to the memory of the Saintess, the author of the present book has caused a graceful little chapel of exquisite workmanship and art to be built quite close to his house, and this sanctum is adorned with a life-like gypsum-model of the great woman in her usual squatting posture. It will interest our readers to know that the lady had come of a family of Ādishaivas ('Gurukkaḷs') and as a consequence her physical heredity had been quite conducive to the momentous spiritual regeneration which was to be her glorious lot in her after-years.

The question of the psychology of "Sanctification" *alias* "Saintliness" which is only another name for the attainment of the so-called Cosmic Consciousness has been engaging the attention of serious Western *savants* for sometime past, and

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* Cosmic Consciousness, or the Vedantic idea of Realization or Mukti (in the light of modern psychology) by M. C. Nanjunda Row, B.A., M.B. & C.M., F.C.S. First Assistant to the Chemical Examiner to the Government of Madras. Madras: G. A. Natesan & Co., 1909, pp. x + 237., Rs. 1-8-0.

it is no wonder that the same spirit of enquiry should have appealed to the more cultured of the Hindus. Books like Prof. William James' *The Varieties of Religious Experience*, Prof. Edwin D. Starbuck's *The Psychology of Religion;* Dr. Richard Maurice Bucke's *Cosmic Consciousness;* Dr. W. R. Inge's *Christian Mysticism;* Prof. A. Coe's *The Spiritual Life; Mystica Theologia* of Vallgornera, 2 vols; Ribet's *Mystique Divine*, 2 vols; and Görres' *Christliche Mystik*, have attacked the problem in all fairness and earnestness and convinced, or rather t[illegible]ed to convince the reading public of the deep and unshakab[illegible]e of reality underlying the subjective experience known as "[illegible]tion". In fact the sense, as Prof. James says, is "more deep and more general than any of the special and particular 'senses' by which the current psychology supposes existent realities to be originally revealed." (*The Varieties of Religious Experience*, p. 58). This view is corroborated by Svāmi Vivekānanda in his *Rāja-yoga* (London, 1896), by Svāmi Abhedānanda in his *Spiritual Unfoldment* (New York, 1901), by Edward Carpenter in his *From Adam's Peak to Elephanta* * (London, 1903), by P. Rāmanāthan (known also as Šrī Parānanda) in his luminous expositions of *St. Matthew* † (London) and *St. John* (London), his *The Mystery of Godliness* (1895), *The Culture of the Soul among Western Nations* (New York, 1906), and *The Miscarriage of Life in the West* (London, 1908), and by P. Aruṇāchalam in his *Luminous Sleep* (Colombo, 1903), and *Jñāna Vāsishtham or The dialogues of Vasishtha on Wisdom*. ‡ Two recent tracts also deserve mention in this connexion, *viz.*, *The Unity of Religion and the Variety of Creeds* (Madras, 1908) by C. V. Svāminātha Aiyyar, and *Spirituality and Psychism* (Benares, 1909) by Jñānendranāth Chakravarti.

* Chaps. VIII—XI ("A visit to a Jnani")

† See especially his commentaries on Chaps. 24 and 25.

‡ This is only a summary of the smaller work with special reference to the "Regeneration" known as "Sanctification". But for full information the reader is referred to the larger work called Yoga-Vasishtha-maha-Ramayana, translated into English by Vihari Lala Mitra in 4 vols., Calcutta, 1891-99. The translation is not accurate but it will be enough to give one an idea of the contents.

And hence though our author is the first Hindu to systematically approach the subject in the light of modern psychology, agreeably to the methods inaugurated by Westerns, the field has not been without earnest Hindu labourers who, by culture and inclination, have been eminently qualified for the task. Mr. Nañjuṇḍa Rao has bought to his theme a feeling of sincerity and devotion which is unmistakable. He has availed himself to the fullest of all the literature on the subject that he can lay hold of, and presented the fruits of the investigators in a clear and terse form, amply illustrating the conclusions with quotations from Hindu mystic literature of an indigenous type, which may be said to be a novel feature of the book. As he himself acknowledges in his Preface and elsewhere, he has unreservedly drawn on the classical material furnished by authors like James Bucke and Starbuck, though we may add that even his very mode of analysing the subjective conditions and phenomena reminds one very strongly of those eminent psychologists. He has also laid under free contribution "The Dialogues of Rāmakṛishṇa Paramahamsa", the works of Svāmi Vivekānanda including even his "Inspired Talks", and Butler's *Lives of Fathers, Martyrs and Saints*, the writings of Jacob Böhme, Walt Whitman and St. John of the Cross, and the "Epistles of St. Paul", the book of "Ecclesiastes" and the "Song of Solomon". The author's range of indebtedness is thus fairly wide, and when we take into account his quotations from Hindu Saints, both ancient and modern, we may be quite convinced of the workmanlike manner in which he has laboured at the materials before him, and of the judicious sifting and condensation to which they have been subjected. Altogether, the book is nothing more than a delicious garland of extracts, with the unifying thread of the author running in between the multi-coloured flowers, and imparting strength and added grace to their setting. It is a pity that the author is apparently unaware of the veins of purest gold lying buried in those Books of Light and Wisdom called Śaivāgamas which are *the* Scriptures for those who aspire after Godliness, and which in the words of

P. Rāmanāthan 'treat of the science and art of healing the Soul of its impurities'.* But within the limits he has imposed on himself, Mr. Nañjuṇḍa Rao is dispassionate and convincing in his reflections, and expounds his subject in a lucid, out-spoken and level-headed manner, not even forgetting withal the utilitarian scepticism of the kudos-hunting worldly, in respect of soul-culture.

The Preface gives an account of as to how the book came to be written. The author read a paper at the 76th Birthday Anniversary of Śrī Rāmakṛishṇa Paramahamsa, which at the request of many friends he has amplified into the present book, and which, again, as he says, is only a prelude to a more extended work on the same lines dealing with the Life and Teachings of his Master and Guide, Śrī Śakkarai Ammāḷ. After ten years of strenuous striving she suddenly attained 'Illumination' in her 30th year, and ever afterwards she 'rested in God', with all the 'graces of the spirit', as long as she remained in the flesh. The author says that the Cosmic Consciousness is nothing more nor less than the Vedāntic idea of "Realization" or "Mukti", an averment which we can accept only with certain reservations, and to which we will revert in the sequel. The cognate proposition that "Cosmic Consciousness" represents the *ne plus ultra* of the evolution of *mind* is at best, again, only a presumption, as the actual experiences of the 'Sanctified' amongst the Vaidika-mahā-pāshupata Orders, as recorded in mystic treatises and testified to by living *Illuminati* (Jñānis), throw a doubt on the universality of its application. We shall take up these and other questions *seriatim* when we get on to the subject-matter of the book.

The book is divided into six chapters, to which is also added an appendix dealing with the stages of the evolution of animal consciousness. The first chapter examines the prevail-

* See his brochure, *The Mystery of Godliness* (1895). For some more pertinent remarks see his *The Culture of the Soul among Western Nations* (1906), pp. 124, *et seq.*

ing misconceptions regarding Mukti among theoretical Vedāntins of learning, and the general public. And a passage touching *Mukti*, which the author quotes from Šishir Kumār Ghose's* paper on 'The Religious Convention and Its Work' written for the *Convention of Religions* recently held at Calcutta makes us wonder as to how such men can properly understand the real springs of religious emotion in man. Ghose says, "The liberated man loses his identity and his soul. A child can understand that loss of identity means annihilation." But the facts are otherwise, for, in the state of *Mukti*, the Soul becomes intensely conscious, and hence enjoys the bliss, of its *advaita* relation with God, which it then knows to have existed fully and permanently from all eternity. And a perfect *Advaita* relation renders God and the Soul thoroughly indistinguishable. That this is the true meaning of Mukti which may certainly be attained by the duly-qualified, whilst in the flesh, the author endeavours to show in a number of places in his book, and we are in complete agreement with him so far. As he says, "It is given but to a few only to experience even a glimpse of that consciousness which alone clears all doubts and leads to freedom."

"The Stages of Mental Evolution" is the head-line of Chap. II which purports to give a summary of the results of the latest psycho-physiologists as far as they throw any light on the evolution of the animal mind. A study of the various grades of animals from the amœba to the highest sage reveals the successive development, in almost a linear series, of "percepts", "recepts", "concepts" and "intutions". We will summarise the conclusions reached in the author's own words (p. 19):

"Thus we have four distinct stages of intellect, all abundantly illustrated in the animal and human worlds about us. The four stages are:—first, *the perceptual mind*, the mind made up of percepts or sense-impressions as manifested amongst the lowest of the animal creation; second, *the receptual mind*, the mind made up of percepts and recepts and capable of idealising the sense-impressions into images projected into space outside

* The author of "A Life of Lord Gauranga" and editor of *The Hindu Spiritual Magazine*.

itself, that is, the mind of *simple consciousness* as manifested amongst higher animals; third, we have the mind made up of percepts, recepts and concepts called *the conceptual mind* capable of forming ideas of objects, or otherwise the self-concious mind or mind of *self-consciousness* as manifested in man; and fourth and last, we have *the intuitional mind*, the mind whose highest element is not a recept or a concept but an *intuition.* This is the mind in which *sensation, simple consciousness* and *self-consciousness* are supplemented and crowned with *supra-consciousnesss* as manifested amongst the liberated great ones of all religions."

The evolution here traced is phylogenetic, which the author confirms by an ontogenetic psychological survey of man from the cradle to the grave. He emphasises the circumstance that, in the course of evolution, ontogenetic or phylogenetic, supra-consciousness is bound to follow upon self-consciousness, as a natural consequence. This reminds us of the analogous thesis of Mrs. Annie Besant worked out with a dazzling wealth of illustration and imagery in her remarkable book, "A Study in Consciousness". The author says that self-consciousness becomes an established condition in animal evolution only after the formation of concepts and the attendant genesis of articulate speech, and that language is the objective of which self-consciousness is only the subjective. The birth of supra-consciousness in a person is very much like the origin of self-consciousness. The mind becoming surcharged with changing and expanding concepts which, with every instant, multiply in complexity and number, a certain stage is reached when "the conditions being all favourable, the fusion of several of them with certain moral elements takes place. The result is an intuition and the establishment of an intuitional mind, or, in other words, supra-consciousness". And now the man is said to own an illuminated mind which enables him to view the cosmos from a higher and more spiritual point of view. How does the cosmos strike the illuminated mind? The author says:

"This consciousness shows the cosmos to consist not of dead matter governed by unconscious, rigid and unintending law, it shows it, on the contrary, as entirely immaterial, entirely spiritual and entirely alive; it

shows that death is an absurdity and that every one and everything has eternal life; it shows that the universe is God and God is the universe, and that no evil ever did or ever will enter into it. A great many of these intuitive truths, from the point of view of self-consciousness or the ordinary human standpoint, may seem absurd; they are, nevertheless, undoubtedly true and they will strike all that have had even glimpses of supra-consciousness as clear truths."

And the attainment of supra-consciousness which is only that degree of sanctification which goes by the appellation of Ātma-darshanam in Āgamic mysticism, is nothing else than the removal of those vestments of darkness which have clung to the soul from a remote past. The whole psychological evolution of the human mind leading up to Ātma-darshanam is nothing less than a way of God to mercifully emancipate the Soul and take it back. Mr. Nañjuṇḍa Rao quotes Svāmi Vivekānanda's translation of, and running commentary on, the following two aphorisms in Patañjali's *Yoga-sūtras*, to bear out the above truth:—

जात्यन्तरपरिणामः प्रकृत्यापूरात् ।
निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् । Aph. 2 & 3,
Kaivalya-pāda.

We will transcribe the Svāmi's translation as it appears at p. 209 in his Rāja-yoga (London, 1896):—

2. The change into another species is by the filling in of nature.

3. Good deeds, etc., are not the direct causes in the transformations of nature, but they act as breakers of obstacles to the evolutions of nature: as a farmer breaks the obstacles to the course of water, which then runs down by its own nature.

As can be easily seen, the Svāmi translates *Āpūraṇa* as 'the filling in' which our author explains, '*i.e.*, by the accumulation of concepts'. The Svāmi renders *nimitta* into 'good deeds, etc' * which our author explains, 'representing here the effects produced by the accumulation of concepts'. The great virtue

*Mr. Nanjunda Rao gives "Good and bad deeds" (p. 29) which is obviously due to a mistake in transcription.

with the Svāmi's translation is its directness and force, evincing in a remarkable degree native insight into spiritual truths, and Mr. Nañjuṇḍa Rao's explanations add great value to the quotation. The sense, not to mention the interpretation, of these aphorisms, has always remained a puzzle to the ordinary run of plodding translators, as might be exemplified from a recent second translation of the same put forth by Gaṅgānāth Jhā (*The Yōga Darçana*, Bombay, 1907), which we here append as an interesting variant:—

Sūtra (2). The transformation into another kind (results) from the transmutation of the material cause.

Sūtra (3). To the material causes, the instrument is non-efficient; from it (proceeds), the piercing of the covering,—as in the case of the husbandman (pp. 135 *et seq*).

The mode of version adopted by Jhā is too literal and wooden to be plain.* Of a different type is Prof. Paul Deussen of Kiel who is not only an expert Sanskritist but also a skilled philosopher. His recent work † contains some luminous and extremely suggestive chapters on the metaphysics, psychology and practice of Yoga, amid a wealth of other material. And we subjoin a translation of the sūtras in question from that treatise (pp. 536 *et seq.*), to show how clearness and grace can co-exist with scrupulous fidelity to the Sanskrit original:—

4, 2.

Dabei entspringt seine Umwandlung in eine andere Geburt aus einer Ueberfülle seiner eigenen Natur.

4, 3.

Hingegen sind für die Naturen ihr *nimittam* (ihre Werke in einem frühern Dasein) nicht das Bewirkende, doch kann es mitbehilflich sein zur Durchbrechung der Hindernisse, wie bei dem Bauer.

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* Mr. Jha says that he has availed himself of the help offered by Vijnanabhikshu's *Yoga-vartika*, but there is no indication that he has profited by it. On pp. 259, 260 and 261 (Ramakrishna-sastri-patavardhan's edition, Medical Hall Press, Benares, 1884) there is an entrancing exposition of the two sutras, which will repay careful perusal. Though we are tempted to quote Vijnanabhikshu's racy Sanskrit in full, considerations of space prevent us from doing so.

† *Die nachvedische Philosophie der Inder*, 1908.

As the great scholar and philosopher remarks a few lines previously, "Diese andere Verkörperung entspringt aus der Ueberfülle seiner Natur(4, 2), nicht aber aus den hier wie Sāṅkhya-Kārikā 42 *nimittam* genannten Verdiensten in einem frühern Dasein, wenn auch diese mitbehilflich sein können, wie die Bawässerung beim Wachstum der Pflanzen (4, 3)". We have purposely dropped from the translation of the sūtras, the explanations within rectangular brackets, which he now and again intercalates in the body of the version, as we desire to give the reader an opportunity of testing the accuracy of a literal and at the same time readable and scholarly version. Ernest Bosc (*Traité de Yoga*, Paris) is equally clear and accurate, but we refrain from quoting him as there is no material difference between his French and Deussen's German.

The stages of the evolution of animal consciousness are explained in some detail in the appendix already referred to, which is properly speaking a pendant to the chapter under notice. George John Romanes' *Mental Evolution in Man* and *Mental Evolution in Animals*, not to mention the works of James and Bucke have furnished the author with the requisite materials for writing up the chapter and its pendant, the argument of which may generally be stated to be the phylogenetic evolution of the human mind.

Chap. III is a recapitulation of the conclusions reached in the previous chapter, as applied to the various sorts of human beings that we meet with at the present day, and is entitled, "The Stages of Evolution in Man." Svāmi Vivekānanda's apt definition that "man is a compound of animality, humanity and divinity" is almost taken as a motto, and a number of explanatory observations are made to render his meaning clear, and to show that human beings can be roughly divided into three classes, to wit, animal-men, human-men and divine-men. The mental condition of the self-conscious man who corresponds to the second of these classes is thus graphically described by the author:

"The self-conscious man is a needle pivoted by its centre, fixed at one point, namely, 'his self', but revolving freely on that centre. Subject to

Knowledge. But when leader-writers like those of the (London) *Times* and the *Daily Mail* join the idle *chorus* of "the man in the street" and pooh-pooh the newly discovered truths as mere speculations, they are doing a double disservice—a disservice to the cause of Progress, and a disservice to those Pioneers of Progress who work and wear themselves out in the cause of Truth. I beg to add my feeble, but none-the-less earnest and sincere voice of protest to that of Sir Oliver Lodge, for the Daily Press in India is to a large extent guided by the example of these mammoth enterprises of journalism in the West. Their pernicious example is catching but the remedy is not so easily applied! For, the thoughtful atmosphere of the Thinker and the Scientist, in the midst of which their London *protégés* live and move and have their being, is denied to these who live in a close self-made atmosphere of their own. *Hinc illæ lachremæ!*

* * * * * *

Now for a few remarks on Sir. J. J. Thompson's address. The New President of the British Association, the distinguished Physicist of his time who has followed and contributed in a great measure to the progress of his branch of science with keen interest, in closing his very interesting and highly instructive *resumé* of the progress made, indulged in these remarks, the poetry of which is more touching and exhilarating to the ancient culture of the East than all the great discoveries so full of possibilities to the Western Mind, which the Leading Organs of Public Opinion in the West, like the (London) *Times* and the *Daily Mail*, have not yet learnt to appreciate at their true worth! He said* :—

The sum of Knowledge is, at present, at any rate, a diverging not a converging series. As we conquer peak after peak, we see in front of us regions full of interest and beauty but we do not see our Goal, we do not see the horizon; in the distance tower still higher peaks, which will yield to those

* *Vide* his inaugural address at the 79th annual meeting of the British Association for the Advancement of Science, held at Winnipeg, Canada, in August last.

who ascend them still wider prospects and deepen the feeling whose truth is emphasized by every advance in Science, that "Great are the Works of the Lord".

Sir Oliver Lodge's letter of protest in the *Times* of London has brought to my mind the saying and injunction of an acknowledged Master of mankind, "Cast not thy pearls before swine;" but, letting alone "the man in the Street" and even the Great "Thunderer" and that New "Boomer" of Harmsworth, to wallow in the mire of "street-knowledge" (if I may use that new compound to indicate the levelling down influence and intelligence of "the man in the street"), I must confess to a deep sense of holiness that thrilled my soul as I read the highly suggestive and lucid thoughts of the President of the British Association. As I read through that interesting address full of facts and achievements, I felt myself quite uplifted and carried to the higher regions of Existence which point to *the Goal in View*, the ultimate aim of human knowledge and endeavour, nay of Human Existence! But this last remark of the learned President, highly poetic and inspring as it was, threw me into reflections that deflected my rising energies, so to speak, and clipped the wings of Thought on which my enthused soul was soaring aloft in the higher regions of Existence. For, it showed what a gulf there yet was to bridge between the ancient and established culture of the East and the New and Rising cult (not yet become a culture!) of the West! *O tempora! O mores!*

* * * * * *

When Sir J. J. Thompson discoursed on the properties of Radium and Rodio-Activity, I felt my soul (the Intelligence that simply *is* and *knows*) sporting itself in fact on the heights of *Mount Kailās*—a purāṇic story merely to "the man in the street" but a great scientific fact to be realised in actual experience by the earnest student living the "Dedicated life" of *Dikshā* to seek the Truth that giveth to the Mind (ever-seeking and never-resting), that Rest and Peace that passeth understanding. I say "*in fact*", because "*the fact of Existence,*"

as distinguished from "*the mode of Existence*" is the first aim and object of realisation for which the spiritual student initiated by the Master-Soul in the Mysteries of Nature, unceasingly strives: And until this fundamental fact is realised, he does not feel himself competent to enquire into the Higher Laws of Existence, and his Master and Guide never encourages him to climb up the higher and more giddy heights of Truth, lest he fall down or fail to maintain his stand on a height which he cannot and could not realise to himself owing to any stray or missing link in the chain of knowledge he had gained failing to stand him in good stead in the hour of need!

* * * * * *

We are all aware of the *Jātaka-Tales* (Birth-Stories of the Lord Buddha which he related to *Yaçodhara* his charming and faithful wife who became his disciple after his Enlightenment or attainment of Buddha-hood. The Fact of Existence is an unbroken chain, every link of which is true to its place and position in the Infinite Chain, which Conscience weaves of all the "moods" it has gone through. CONSCIOUSNESS, when it is fully gained and realised, reveals all this truth to the enlightened Soul, that henceforth *is* and *sees* and *knows* direct, without the aid of the groping, logic-chopping, unstable and hence unsteady and incontinent Intellect! These truths, it may be, are still wonders of the "unseen world," a tale of Aladdin's Lamp to the ignorant and uninitiated, as Sir Joseph's bare statement of facts and achievements of Science are "Speculations" to the leader-writers in the *Times* and the *Daily Mail*. But they are none-the-less "*facts of Existence*".

(To be continued.)

C. V. S.

The Experiences of the Godly and the Buddhist Tenets.

The atheists and agnostic philosophers who flourished in the West during the last century have written voluminously on the problems of God, the soul and the existence. The scientists too have explored the visible regions with life-long labour and untiring energy with the despondent result that they are unable to say anything about the Invisible Power which permeates the universe. They admit that there is a difference between the dead particle and the living microbe; but they are unable to unveil the mystery of this living organism. The scientists do not halt at this conclusion, but have gone to the extent of torturing the texts out of the Holy Scriptures and affording interpretations which have thrown Theologians into the clouds.

The inscrutable doctrines of God have been preached to the world by inspired writers through the spirit of God which the scientists say and regard as mere hallucinations, reverie, dream and figment. Those who have read the writings of the modern philosophers would confess what amount of calumny and blasphemy they have hurled on the Holy Bible and other sacred scriptures. The existence of those Divine men is ignored by them on the ground that they are inventions of human imaginations. These like theories have proceeded from the strong halo of imaginations which are no doubt the products of the mind and cannot be classified with products of faith. The mind in the sense I understand is only a māyā or illusion and acts as a curtain in dividing the unseen from the seen. As long as the mind has the sovereignty over the inquiries of man, it will never know what is behind the curtain. Subdue the mind first and the senses are controlled. The curtain then is removed and mystery is brought to light. By mystery, it simply means what we call secret,—a thing for the time concealed but afterwards to be made known. It is the correlative term to Revelation.

If the mind is not extinguished, however we may attempt through the arbitrary assumptions and vanities of the mind, we would not be able to catch a glimpse of the Invisible which the world designates, as Śiva, in Hinduism, Jehovah, in Christianity and Allah in Mohammedanism etc. For having a conception of God, we must become dead to the world and have simple child-like faith reigning supreme over the mind. If faith deepens and the tendencies of the mind come under its control, we are no more a slave to the world, but we become conscious of "something" which makes us happy and peaceful and reveal to us all that we have been anxious to know. The mysteries which the mind tries to unravel by metaphysical and philosophical researches and discoveries are revealed in the dead man but purely superconscious, viewing the world—not as two but one and inseparable—in advaita. The saving Light of God falls only upon the eye of faith. Then the spirit of God directly shines upon the soul like the meridian Sun and illumines and warms the entire spiritual nature of men. It bursts like a resistless flood into the heart, sweeps away ignorance and doubt, impurity and wickedness, and converts even the hard stony heart of a confirmed sinner into a garden similing in all the luxuriance of spiritual harvests of faith, love and purity. Faith, hope and charity make up the spiritual man.

No religions of the world have revealed to us explicitly the conception of God and soul and the universe like the Śaiva Siddhānta system of philosophy, a profound study of which with a fervent faith in Śivam will clear all our doubts and weaknesses and would land us in the area of God's providence. It is no doubt an indigenous growth and there is much food for thought and meditation. I would refer my Hindu readers, if they care to know something of Śiva, soul and māyā, to Śivajñānapotam for philosophic study of the problems, and for practical knowledge to the study of the sacred utterances of the four Śaiva Saints and Tāyumānavar-pāḍal. The hymns testify to us in solemn tone, the presence of Śiva both in the mind of

Jñānis and in the sacred shrines where He loves to reside. We have no other conclusive and heart-rending evidence than the spiritual lives of these Saints, who have saved Śaivism from decay and from the religious incursions of the Buddihsts and Jains.

When I happened to read the life and teachings of Buddha, I was surprised to notice the narrow interpretation foisted upon his ethical teachings and also the fact that he denied the existence of God. It is impossible to dissert fully upon the teachings of Buddha and his direct appeal to the Supreme Being under a metaphysical garb. Buddhist Philosophers are of opinion that there is no God and the present existence is only the result of actions done in former birth, and Karma is the cause of all sufferings and misery. A real understanding of the theory of Karma would throw ample light on the secret working of an unperceptible Power, to which we can give any name we choose. Buddhist philosophy is admitted to be the grandest and most practical course of ethics in the world. I would state briefly how Buddha received the light. No one would gainsay the fact that he must have been first initiated into the step of divine contemplation by having a concrete object before him or an abstract idea in his mind's eye. This he must have developed by deep meditation and which finally must have melted into his own being. In that state he would have been no other than a dead man with the world and his personality as one and undifferentiated. He then should have perceived the world in Him and Him in the world because the individual self or the lower self, I may say, had been annihilated to him. It cannot be annihilation but here it means the merging of the lower self in the Higher Self. Buddhists may deny God and they cannot controvert the fact that at least unconsciously they believe in Buddha who is supposed to be a divine incarnation. His mission was to emancipate mankind from the tyranny of sin, and the solution of the problem perplexed him and dominated his mind. That idea must have extended into his being

and shaped him after that. He preached to the world no other thing than the remedy and his purpose was fulfilled. He spoke nothing of the Supreme, because the natural phenomena are present to us in brilliant colours, the manifestation of God and His Omnipotence. His teachings are pregnant with life and vigour and millions of people are moved to renounce the world. There is life and there is power in his teachings and how dare we assert that he preached atheism? By Nirvāṇa it is meant, the freedom from egoism—And so on.

As regards Karma the actions always presuppose an actor which nobody would deprecate in the face of all pervading witness. The actor or agent has life and courage and possesses an understanding which guides him in his struggle for attaining Nirvāṇa. If that vitality, power or energy is only a dream and not a living truth and if individual consciousness does not survive the dissolution of the body, where is the evidence that the present man, if Buddha-hood is not attainable, will reincarnate in a future birth—we cannot for a moment rest satisfied with the argument that there is a law or order. Law or order is not self-existent, but presupposes a Divine Law-Giver. Both the law and law-giver are one and inseparable. If we say simply order, the argument falls to the ground.

When I once attended a lecture by a learned Buddhist priest, I heard him saying boldy that there is no God and that the Buddhists are free-thinkers. I was really moved and I thought that I must give publicity to my faith in the existence of God. We do not in the least condemn Buddhism which is as grand, perfect a religion as any other in the world, but that we state our convictions which experience has disclosed to us. A Bengalee philosopher told me the other day that no man in this world pretends himself to be an atheist, which is a mere contradiction in terms. In their flights of imaginations the atheists think so and at the agony of death, as Voltaire confessed, they confess their ignorance and folly.

(To be continued).

R. T.

FRENCH METHODS IN CORPORAL PUNISHMENT.[1]

Mons. Henri Daragon, the well-known publisher of the French *Revue Générale des Sciences Psychiques* has recently issued a remarkable book, in French, on the French methods of corporal punishment, which is a study in punitive barbarities by the interesting author, Mons. Fernand Mitton. It is divided into six chapters dealing successively with (1) criminal justice under the old order and the new, (2) methods of criminal procedure under the various enactments and decrees, and of jail-management from century to century with special reference to the treatment of convicts, (3) tortures and torments suffered by offenders, and approved if not egged on by the judiciary, and the weighty opinions of Voltaire, Serpillon, Malesherbes, Beccaria and others, shuddering at the unspeakable horrors of the penal system of their days, (4) various modes of exquisite torture devised by the legislature, from branding with hot iron to pillory and "klapperstein", (5) public places of enforced penal toil and their history, and (6) capital punishment in all its forms. The amount of knowledge which Mons. F. Mitton evinces in regard to the judicial, penal, social and ecclesiastical history of France, is amazing, and the clear and systematic manner in which he portrays the evolution of all sorts and conditions of penal barbarities, illustrated with apt quotations from or references to appropriate literature, deserves praise. He writes in elegant and dignified French, and would not appear to forget for a moment that torture, as a mode of punishing criminals, is exceedingly brutal, and can find no justification in the economy of human society. The contents-analysis we have offered cannot give, we fear, any adequate idea of the

[1] Fernand Mitton (F. de Valmondois): La Férocité Pénale—Tortures et Supplices en France. Paris (IXe): Henri Daragon, Editeur, 96-98, Rue Blanche; 1909, pp. 383.

extensive survey he makes of the evolution of the inhuman punishments, closely connected with the administration of justice in France. There is an excellent bibliography at the end to which students of criminal and penal psychology can refer with profit. The book is adorned with four full-page illustrations (plates) relative to some blood-curdling modes of torture and capital punishment which stand as an indelible stain on the history of criminal justice in France. His sense of justice and compassion is so keen and universal that he hardly spares his countrymen, even when their barbarities were only levelled against an alien race. "Nous ne saurions terminer ce chapitre"[1] says, for instance, our author, "sans parler des iniques traitements infligés aux indigènes de la Guinée francaise par certains de nos fonctionnaires coloniaux qui emploient tantôt la fusillade, tantôt les coups de cordes.

"En 1900, notre administrateur, sous le prétexte que Ibrahyma-Foucomba, chef puissant et marabout vénéré du Fouta-Djallon, mettait une certaine mauvaise volonté à exécuter ses ordres le révoqua et mit à sa place un autre indigène, Alpha Amadou, qui n'avait aucune autorité. Cette dépossession provoqua dans le pays une grosse émotion. On accusa Ibrahyma de conspiration. It fut bientôt incarcéré. Mais, embarrassé de son prisonnier l'administrateur le fit exécuter. 'Dans l'impossibilité de transporter Ibrahyma à konakru, écrivait-il au lieutenant-gouverneur, et craignant une tentative d'enlèvement hier au soir sur la route, Je l'ai fait juger par les anciens et condamner, lui et à sa famille à la peine de mort. Il a été exécuté aujourd'hui'[2]

"Ibrahyma avait un fils, Boubakar, qui, pour venger sa mort, s'empara d'Alpha Amadou et le tua. Selon les ordres de l'administrateur, sept on huit exécutions s'en suivirent.

[1] i.e. Chap. IV headed "Peines et Chatiments"——V. V. R.

[2] *Journal officiel* du 20 novembre 1907 (compte rendu des sèances de la Chambre)

"A la suite de ces faits, l'administrateur demanda au gouverneur trente tirailleurs sénégalais pour effecteur, soi-disant, une simple promenade militaire. Il s'agissait d'en imposer aux populations d'une manière toute pacifique sans tirer un seul coup de fusil. Le gouverneur refusa étant donné la brutalité et la cruauté des tirailleurs. Il céda, cependant devant l'insistance de son subordonné. En possession des soldats, l'administrateur, organisa l'expédition et en confia le commandement à un jeune homme de vingt-huit ans. Ce chef improvisé voulut rechercher les complices de l'assassinat commis quelques mois auparavant par Boubakar, sur la personne d'Alpha Amadou. Il demanda aux Foulahs de lui désigner les coupables; les indigènes répondirent qu'ils étaient en fuite. Le jeune fonctionnaire convoqua alors les chefs du diwal sous prétexte de leur faire choisir leur chef. Quand ils furent réunis, il se saisit de quatre et sans instruction, sans jugement, les fit exécuter par un feu de salve d'une section de tirailleurs en présence de tous les Foulahs assemblés. Peu après, ce fonctionnaire sanguinaire donna l'ordre de brûler la marga ou village de Kourako, il s'empara du chef et lui fit appliquer cent violents coups de corde.

"Le lendemain le même fonctionnaire fit incendier la marga Kourgou et bousculer les gens de Diankana.

"Qu'est-ce que l'opération de la bousculade? On mande les habitants de plusieurs villages, hommes, femmes, vieillards, enfants. Lorsque tous ces gens sont assemblés, le commandant du poste on de l'expédition leur adresse un discours en termes trés vifs et lance contre eux les tirailleurs auxquels tout est permis, excepté l'effusion du sang. Chacun frappe à coups redoublés, pille, vole, viole, jetant la terreur, l'épouvante.

"Notre bandit-fonctionnaire fit encore procéder à trois exécutions sommaires. La troisième journée ce tortionnaire ordonna d' 'administrer cent coups de cordes aux gens qui avaient reconnu avoir pillé la case d'Alpha Amadou, après son

assassinat'[1] Bien plus, pour clore sa brillante tournée il it encore arrêter et exécuter quatre individus.

"Les chefs de village sont incarcérés pendant que les hommes valides sont contraints à porter des briques. Les prisonniers ne recouvrent la liberté que lorsque le travail est terminé sur la route. Ces actes scandaleux ont été dénoncés à la Chambre des Députés au cours de la deuxième sèance du 19 novembre 1907, par M. Louis Puech, député de Paris."

Such a scathing disapproval of a grave scandal redounds to the humanity and good sense of M. Louis Puech. We quoted the passage at such length, as it may be taken to be typical of the author's general tenor of writing. For a higher key we may turn to a Hindu sage whose feeling for the sanctity of animal life is so tender that he sings:—

எவ்வுயிரும் பராபரன்சந்நிதியதாகு
மிலங்குமுயிருடலனைத்துமீசன்கோயி
லெவ்வுயிருமெம்முயிர்போலென்றுநோக்கி
யிரங்காதுகொன்றருந்துமிழிவினோரை
வவ்வியமன்றூதரருந்தண்டஞ்செய்து
வல்லிரும்பையுருக்கியவர்வாயில்வார்த்து
வெவ்வியதீயெழுநரகில்வீழ்த்திமாறு
வேதனைசெய்திடுவரெனவோதுநூலே[2].

V. V. R.

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[1] *Journal officiel* du 20 novembre 1907 (compte rendu des sèances de la Chambre)

[2] Revaṇārādhya's *Sivajñānadipam* (Tamil metrical version), podu, *v.* 5 (q.v.)

A THESIS ON THE VEERAŚAIVA RELIGION.

(Continued from page 108 of No. 4 Vol. X.)

15. The Vīraçaivas acknowledge the supremacy of the Vedas, Āgamas and Śaiva Purāṇas. They do not perform Yajñas or Animal Sacrifices, but they perform the following "Pancha Śiva Yajñas" instead :—

शिवार्चाकर्मविज्ञेयं बाह्यंयागादिनोच्यति ।
जपःपञ्चाक्षराभ्यासः प्रणवाभ्यासएववा ।
रुद्राध्यायादिकाभ्यासो नवैदिकहिंसादिकम् ।
ध्यानंशिवस्वरूपादि चिन्तानात्मादिचिन्तनम् ॥
शिवागमार्थविज्ञानं ज्ञानंनानार्थवेदनम् ।
इतिपंचप्रकारोयं शिवयज्ञःप्रकीर्तितः ॥

Besides, the performance of Yajñas relates to the attainment of desires such as, admission into svarga and so on. The Vīraçaivas discard all such desires and go one step higher, since their object is to attain oneness with the Deity. Hence they reject the Yajñas and perform such of the ceremonies only as relate to the attainment of Jñāna or Knowledge.

16. The Vīraçaiva Religion is founded on the Jñāna Kāṇḍa of the Vedas, and its founders have written learned Bhāshyas on the Brahma Sūtras. They contend that Liṅgadhāraṇa is authorised by the Vedas according to some celebrated passages in the Rig Veda and the Yajur Veda which form the common field for literary activity and which have given rise to different Religions among the Hindus.

The Svāyambhuva Āgama, Suprabheda Āgama, Vīra Āgama, the Vīraçaiva Bhāshyas, Kriyāsāra, Siddhānta-Sikhāmaṇi, Liṅgadhāraṇa-Chandrika and others clearly prove the unmistakable origin of the Vīraçaiva Religion.

(2) The Liṅgadhāraṇa-Chandrika shows that Liṅgadhāraṇa is a Vedic injunction and the recent commentary on this learned work by Mahāmahopādhyāya Śaiva Kumāra Paṇḍit of Benaras repays perusal, and forms a valuable and instructive addition to the "Vīraçaiva Literature."

(3) Further, the interpretations of the Vīraçaivas are fully supported by Veda-Vyāsa in unambiguous language in the Liṅga Purāṇa and the Skānda Purāṇa. It may be mentioned here that of all the representations of the Deity which India has conceived, the Linga is the least materialistic, and is a form devoid of all attributes, and hence, nearly approaching perfection; and the very choice of this symbol by the Vīraçaivas to the exclusion of every other, to represent the Supreme Being, reflects no small credit on their Founders.

(4) The following passage from the Yajur Veda also treats of the same subject :—

यातेरुद्रशिवातनोरघोरापापकाशिनि ।
तयानस्तनुवाशन्तमयागिरिशन्ताभिचाकशीहि ॥

(5) Again, the learned Author of "Kriyāsāra" which is a Kārikā of the "Nīlakaṇṭha Bhāshya" on the Brahma Sūtras of Vyāsa, points out in Chapter XXIX of Part II of his work, that Liṅgadhāraṇa is prescribed by the Vedas, and that Vīraçaivas wear the Liṅga in the same way as the Šaivas wear Yajñopavītam and with a better effect, in as much as it is a symbol which shows our constant touch with God.

(6) The same subject is also discussed in detail in the Sanskṛit work known as the "Siddhānta Šikhāmaṇi."

(7) Another Sanskṛit work known as "Vīraçaiva Dharma Širomaṇi" points out that each of the "Ashṭa-Āvaraṇas" or eight accompaniments viz., Guru, Liṅga, Jaṅgama, Vibhūti, Rudrāksha, Prasāda, Pādodaka, and Mantra, is prescribed by the Vedas. These eight qualities are the characteristic marks of every pious Vīraçaiva and form the practical basis of his daily religious observances. Any devotee wanting in any one or more of these marks, cannot come within the pale of the Vīraçaivas.

17. Love is the most essential principle in the Vīraçaiva Religion, which teaches that there is Divinity in every Vīraçaiva. According to its Doctrines, we are in essence one with God. God alone is true, and His Power is infinite. This Religion

teaches the Doctrine of Renunciation, and the very Institution of Virakta Jaṅgamas, the spiritual leaders in our community is based on this sacred Doctrine. Śaṅkarāchārya declared that oneness with the Deity is the great object to be attained, and the Vīraçaiva Religion assures that this Union is attainable in this life. The knowledge of the three things, viz., Liṅga (God), Aṅga (Body), and Sāmarasya (Union), is a great assistance to the attainment of Salvation. The union of Liṅga and the Aṅga is oneness with the Deity. It is explained in Sūkshma-Āgama, Chapter VII.

18. The Philosophy of the Vīraçaivas is called the "Śakti-Viçishṭa-Advaita", because, according to them, God is associated with Śakti which is the infinite divine Light or Power.

The great exponent of the Philosophy of Śaktiviçishṭādvaita is Nīlakaṇṭha Śivāchārya, one of the great commentators on the "Brahma-Sūtras." Śaṅkara makes many references to Nīlakaṇṭha in his commentary and refutes his arguments. There is a wide-spread erroneous notion that Śaṅkara was the Founder of "Advaita," Rāmānuja that of "Viçishṭa-Advaita" and Madhvāchārya of "Dvaita" and so on. On the other hand, these ideas were already prevalent and were undergoing a hard process of agitated discussion and disputation. But they acquired definite and settled characteristics of their own by the very clear and lucid interpretations of several Great Thinkers on whose name they have as a consequence been fathered, and to whom they owe their very existence in a sense. Śakti-Viçishṭa-Advaita is essentially a branch of Advaita, or, more correctly, Advaita, qualified and conditioned. It differs from the idealistic philosophy of Śaṅkara's Advaita in that it does not ignore the so-called illusory world of matter and the numberless beings that are found in it. The idealist says that all matter and mind are mere reflections of an underlying and intelligent Principle of Unity which alone is real. But for Brahman, there can come nothing into manifestation and therefore is it that the sacred Upanishats declare *Ekam eva advitīyam brahma*, that Brahman is

THE ONE only without a second. The other finite beings and matter are mere nothings. But, it is very difficult to comprehend this ideal reality, ignoring entirely the fundamental knowledge we derive from sense-perceptions. Matter is a great receptacle and transmitter of Divine Force which the souls imbibe through this very matter. How then can we call our only medium of knowledge, an illusion, a Māyā? Both mind and matter are inseparably bound up and the one is unintelligible without the aid of the other. Nobody has shown that the undeveloped soul can evolve apart from the body. The vital force underlying both matter and mind is not separable from substance. Science shows that wherever there is substance, there is force, and wherever there is force, there is substance, mentally or materially. If we want to understand the nature of force, we cannot do it without substance from which alone it emanates. Hence they are not separate entities, but are identical with each other. "Of course, it is true that when the soul has attained a certain stage in which the splendour of its intelligence will have grown up into perfection, it does stand independently of matter, requiring its assistance no longer. But this will not prove that matter is illusory." The essence of the paddy grain is certainly in the rice and not in the husk; and to all appearance the one is separable and distinct from the other. But yet in order to raise a crop we cannot sow bare rice, solely on the pretext that it is the very essence of paddy removed from the husk; nor again can the mere husk without rice, show any sign of sprouting. The two are so united together that each is essential to the other. Similarly Śakti, the innate force, is inseparably associated with God through Whom It manifests Itself.

(To be Continued.)

H. K. V.

NANDI-KKALAMBAGAM.[1]

A *kalambagam* is a variety of poetic composition in Tamiḻ in which the hero is praised in a variety of metres on a number of *turais* or topics, and should consist of 100, 95, 90, 70, 50, or 30 verses according as it is in praise of a deity, a saint, a king, a minister, a merchant or a *vêlâlaṉ*. The verses should run in *antâdi* fashion, *i.e.*, the last word of each verse should begin the suceeding one.[2] The most famous compositions of this kind are *Tiruvaranga=kkalambagam* of Piḷḷai=p Perumâḷ=ayyaṅgâr and the *Alagar-kalambagam* by an unknown author.

The *Nandi=kkalambagam* is a poem in praise of a king called Nandi and contains strangely enough 110 verses, having ten verses more than even the highest number which is prescribed for a deity by the *Paṉṉiru-pâttiyal*. It is commonly ascribed to a younger brother of the hero of the poem, though from the way in which the author speaks of himself this does not appear to be the truth. In the final verse of the poem in describing the hero's death, the poet feelingly says:

"Your countenance has gone to the moon in the heavens,
Your fame has entered the dark ocean,
Your valour has passed to the tiger in the wilds,
Your fingers have attained the *kalpaka* tree,
She of the honeyed lotus flower (Lakshmi) has joined *Hari*,
The ruddy fire has claimed your body,
O! Nandi, the all-bountiful! where shall I and my poverty find refuge?"[3]

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[1] This article orginally appeared as No I of "Tamil Historical Texts" in the "Indian Antiquary", and is reprinted here with the kind permission of the authors—Ed. L.T.

[2] See the *Paṉṉiru-pâttiyal* under the head *kalambagam*.

[3] This verse follows the idea of the hymn in the funeral rites portion (i.e., the so-called Pitri-medha-praçna—Ed. L.T.) of the *Taittiriya Aranyaka*, in which the several elements are asked to take unto themselves their own contribution to the physical body of the dead man. The king's countenance is said to have gone to the moon because during his lifetime his face rivalled the moon in its brightness, and after his death it is left as the sole heir to all the brightness, and beauty which was once shared by them both. His fame likewise was vast and unfathomable as the ocean, his valour was like the tiger's, his fingers would yield every request and wish of the suppliant, like the *kalpaka* tree. Lakshmi is said to have re-joined Hari, because during the king's lifetime the Goddess of Fortune was undivided from him. [Vide *Prapathka* 6, *Anuvaka* 1, section 4.]

The impression produced by the verse is also corroborated by the general tenor of the whole work. The hero, Nandi, is described in this work as being a Pallava king:—*Pallavar kôṉ Nandi*—verse 2 of Introduction, verses 15, 35, 40, 70, etc., of the poem. (The Pallava king Nandi.) *Pallavar tôṉral—v.* 1 (born of the Pallava dynasty). *Pallavar kôlari—v.* 59 (a lion among the Pallavas). *Pallavaṉ—vv.* 65, 83. *Kâdavaṉ—v.* 29.

In verse 30 the king is said to have belonged to the race of the moon:—*Chandra-kula prakâsaṉ* (the light of the Chandra =kula or the Lunar Race).

His capitals appear to have been Kâñchi, modern Conjeevaram—*vv.* 8, 10, 22, 29 and 80; Mallai,[1] the modern Mahâbalipuram, situated in the Chingleput District—*vv.* 1, 3, 46, 54, 72 and 83; and Mayilai, or Mailâppûr, the Modern Mailapur, a suburb of Madras—*vv.* 44, 51, 55 and 69.

His rule extended over (1) the Toṇḍairâḍu—*vv.* 4, 5 and 39; (2) the country watered by the Kâvêri:—*Kâviri-vala-nâdaṉ—vv.* 11, 17, 27, 28, and 44. *Poṉṉi naṉṉâitu maṉṉaṉ*—(king of the prosperous country watered by the Poṉṉi, *i.e.*, the Kâvêri). *Sônâdaṉ*—(owner of the Chôḷa country) *v.* 74. (3) Over the Chêra country:—*Sêranâdaṉ—v.* 74. (4) Over the Koṅgu country:—*Koṅgâ!—v.* 41. (5) Over the *Alagai Nâdu*:—*Alagai nâdaṉ—v.* 39. (6) Over the western regions:—*Kudakk=udai vêndaṉ—v.* 65.

In verse 28, he is described as "*Kâviri vala nâdaṉ Kumari=kkongaṉ Gangai-manâlaṉ kurai, kalal vira=Nandi*"—"the valiant Nandi, lord of the prosperous country watered by the Kâvêri, of the sea-coast round Kumari (the Cape Comorin) and the spouse of the Ganges."

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[1] In *vv.* 54 and 83, the place is called Kaḍaṉ-Mallai, which is the name by which it is known to the Vaishṇava *Alvâr Tirumangai* (see the two decades on *Kadaṉ-Mallai-ttalasayanam*, and the decades on *Tiruvâli* and *Tirunaraiyûr*). The *Alvâr* describes it as a flourishing sea-port (*Tirunedun-tândagam*, verse 9.) The place was also praised by *Bhûtattâlvâr* in verse 70 of his *Iyarpâ*.

He is said to have held sway over the Bâṇa kings:—"*Vada Vêngada-nâdudai maṉṉar pirâṉ*"—*v.* 55. "Lord over the kings of the nothern Vêṅkaṭa (hills)." See also *vv.* 33 and 67, where he is described as *vada Vêngadattâṉ* (lord of the northern Vêṅkaṭa hills).

Nandi is said to have won battles at the following places:— (1) *Tellâru*—*vv.* 28, 33, 38, 49, 52, 53, 71, 75, 79, 80, 85, 86, and 96. (2) *Kurukôdu*—*vv.* 2, 35, and 84. (3) *Palaiyâru*—*v.* 31. (4) *Vellâru*—*v.* 23. (5) *Nallâru*—*v.* 61.

In verse 27, the Chêra, Chôḷa, Pâṇḍya kings of the northern regions are said to have paid tribute to him. He had fought with the Chêras and the Choḷas (*vv.* 42 and 81), and also with the Pâṇḍyas (*vv.* 4 and 81).

In verse 81 he is described as having thwarted the intentions of his younger brothers, thus:—

" *Kula vîrar=âgam=aliyat-*
tambiyar=ennam=ellâm paludâga veṉra talai mâṉa vîrattuvaṉ
Sembiyar Teṉṉar Sêrar=edir vandu mâyach=cheruveṉra
&c. &c."

"The great hero who conquered so as to destroy the hereditary warriors [who perhaps helped his younger brothers] and so as to defeat the intentions of his younger brothers; and who killed the Sembiyar (the Chôḷa), the Teṉṉavar (the Pâṇḍya) and the Chêrar who opposed him in battle." From this we can infer that the phrase "hereditary warriors" may refer to the Chôḷas, the Pâṇḍyas and the Chêras, who might have helped the younger brothers of Nandi against himself.

Nandi seems to have been a patron of Tamiḷ Literature—*paindamilaiy=âyginra Nandi* (the king Nandi who studies classic Tamiḷ)—*v.* 104. *Tamil Nandi*—*v.* 107.

(To be continued.)

M. K. N.
T. A. G.

PUBLIC LIFE—IS THERE ANY IN CEYLON?*

A CHAT WITH MR. RAMANATHAN—PUBLIC SPIRIT AND HOW TO DEVELOP IT—THE NEED OF THE MOMENT.

It was understood it was to be entirely a matter of opinions, good ones and thoughtful ones; opinions of the cultured and the great; opinions of men in a position to express them; opinions that would lead to thought and enquiry. So much was understrood.

The wisdom of the management determind on "Public Life in Ceylon" as the theme, and I was let loose to get requisite opinion, as best as I could!

I pondered; "Public life in Ceylon." All I could think of the subject was little, and the more I thought on it the more vague it all seemed, till it was borne in on me that the task was no light one.

It was not as if I was to get a button that would suit a shirt; I was really to get a shirt that would suit a destitute button! For, after all, the opinions were the thing and the subject a—mere bagatelle!

Well then—"Public Life in Ceylon"! I pondered long and deep. I cast about me for a likely mine to dig my opinions from. It was just such a subject, thought I, that Mr. Ramanathan would consent to tackle. Light at last! It was abstruse; it was illusory; It was vague—just the features that would commend it to him. It was the sort of subject one fancied he knew all about till he came to sketch in the details for himself—and it was just such a subject that Mr. Ramanathan would have thought over and analysed and satisfied himself about.

Somebody said that Mr. Ramanathan was one of the *jñānis* of Asia. I do not pretend to know all about that, but for years I had looked on him as one of the brain-boxes of the Island, and I felt convinced if anybody could tell me, at a pinch, all there was to say on "Public life", why it was Mr. Ramanathan.

And to him I went.

AN IMPRESSION.

I found my way to his pretty mansion in the Cinnamon Gardens, with a consciousness that all my trials were over; but as I sat awaiting him

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misgivings assailed me. Whom was I going to meet,—the Hindu philosopher, Šri Parānanda,* the mystic recluse, the delver into abstruse psychology; or the late Solicitor-General of Ceylon, the silver-tongued orator, Mr. P. Ramanathan, K.C., C.M.G.?

I could not say, when I was ushered into his study, and cannot say even now, who it was that I really met, for that fascinating courtesy of his, that reposeful look on his face, that calm dignity that seemed to sit so naturally on him made it impossible for me to think. But it made an impressive picture—and with the Master, I suppose I should call him so, in his clinging China silk coat, seated at his study desk, in the middle of that superbly appointed library, lined, right up to the ceiling, with expensively bound books, the picture seemed to be in its best setting. And then the solemn, silvery tones, the well turned phrases, the clear-cut enunciation, the scintillating descriptions—all made a lasting impression on me.

That was the work of a moment, however. Then I told him my mission, hesitatingly, haltingly.

"Public Life in Ceylon? What is public life"?

I told him, as best I could, my own individual conception of it. I confessed a definition was indispensable, but that a definition that was definitely definite was beyond me.

And he smiled, and that told me that Mr. Rāmanāthan had considered it all out beforehand and knew it all of by heart. "Public Life"—and he puckered his brow and set his thinking machinary in motion, after that the thoughts came with the spontaneity and fulness of the master-mind that Mr. Ramanathan undoubtedly is.

I will not interrupt the thread of his thoughts with any questions of mine and I will let the reader fancy the roll of his diction, undisturbed as it issued in measured tones, in the most tuneful of voices and with an exactness of utterance which almost verged on the superfluous.

WHAT IS PUBLIC LIFE?

"Public life is devotion to the welfare of the public. Whence that devotion? Some are not at all devoted to it. They prefer their own selfish interests; they would do nothing for the public. "*Cui bono*" they ask "and how do I know my labours in this direction will meet with success? Best

* This is the name assumed by Mr. Ramanathan as a mark of his being "dead to the world" at heart.—Ed. L. T.

to mind your own business" they say, "and if you don't mind your business it will soon fall to pieces and your own comforts and the wants and needs of the family will suffer greatly." This is the creed of the selfish man. He does not know the destiny of humanity. Human power was not given to spirits to feed fat selfishness or to be steeped in commercialism and professionalism. There is no objection to a person taking to trade or to the professions. These callings bring money, which is absolutely necessary for the maintenance of life and to practise charity. But if a man forgets that money is only a means to an end and thinks of money as a goal in itself, he will be spiritually ruined. He would miss the opportunity of a life time to grow in love and light. The great object of human birth is to utilise our talents for the expansion of knowledge and love. We must pass from self-love—that is love of the body and its fleshly needs—to neighbourly-love and from neighbourly-love to infinite love, which the Christians call Christly love and the Hindus *Jīva Kārunyam*, that is mercy to all living beings and protection of their interests.

PUBLIC SPIRIT.

"Devotion to public welfare is based upon the possession of what is known in English as *public spirit*. What is 'public spirit'? That is the spirit which prefers to work for the good of others than for itself or its own corporeal relations. A public-spirted man will sacrifice money or his own bodily comforts and pleasures in order to promote the bodily and spiritual welfare of his countrymen or even of those who are not socially or religiously related to him. Mr. Gladstone, for instance, worked day and night for the mitigation of Bulgarian horrors. He was one of the finest types of public-sprited men. So was Mr. Bright, and others too numerous to mention, of the past and present generation. Public-sprited men are men grown in neighbourly love and are bound to become philanthropists. Beyond this is Christly love or *jīva kārunyam*, which charcterises God in His merciful works towards all nations and creatures.

A PUBLIC SPIRIT MAY BE DEVELOPED.

"If we would work like God caring naught for praise or abuse, but bent only on the achievement of the good of others, we would be really ministers of God. No man can attain to this status unless he fosters public sprit within him. The selfish man must devote a little of his time and attention to the consideration of the needs of others and must labour for the promotion of the welfare of others. If he has the slightest desire to

improve himself, his mind, being under the dominion of error, may refuse to work for others but he should force his mind to think otherwise, to think of the great work done by good men in the world and to follow in their footsteps. The mind, if trained in this way, daily, will soon become habituated to the consideration of the welfare of others and delight in making sacrifices for the sake of others. In the absence of the spirit which is not watchful of the need and troubles of others it is impossible to undertake public work.

"It is only the best spirits of a country that are drawn to public work and persist in it, notwithstanding its trials and inconveniences. In Ceylon, and in many big cities, love of bodily comforts and bodily pleasures and mistaken views of life are so rampant that it is difficult now-a-days to find even a handful of men devoted to public welfare, unless they are heavily paid for it.

TWENTY YEARS AGO!

Twenty years ago things were not so bad as now. When my friends met in those days, they would allow their minds to run on the needs and grievances of the people for days together, cautiously consider the measures necessary for the amelioration of the evils, and work from day to day in giving effect to such measures. *Now* you cannot get even six men to meet for a short hour to discuss a public question! In the course of that short hour they would say that they had a tennis engagement, or had promised to their wives to go out for a drive, or had to meet a professional or mercantile friend upon some important business, and they would leave one after another, pleading all manner of excuses and expressing their great regret they are obliged to go. They will promise to meet again but would not respond to the notice of the next meeting!

A HAPLESS PASS.

The public spirit of twenty years ago, which I thought would grow more and more in our community, is all but quenched now in the minds of those who, by their education and their status in the mercantile and professional world, are entitled to undertake the duty of leading the people. When I retired from official life I was pressed on all sides to take up the cause of the people as in days of yore, and to do something for their betterment in many respects. The people were anxious to follow those who were able to lead them but, alas, there were not a sufficiant number

of leaders, of the right short, to work for them *in the proper manner and at the proper time.* Those who would lead, were much too entangled in their own private business to think consecutively and effectually for the people and the time for proper action was, as a rule, allowed to pass. The good lesson which that great governor, Sir Arthur Havelock, often preached to school boys, about the greatness of the three P's, viz., promptitude, precision, and punctuality, was never observed by those who were entitled to lead the people in matters of public interest. They were very careful to mind the three P's in their own petty businesses but in public affairs the three virtues were replaced by the vices of procrastination, indefiniteness and dilatoriness."

Here a chance question on the education and development of the mind in public affairs and the force of environment in the same particular, side-tr..cked the dissertation—which also threatened to end aburptly by the announcement of another visitor. "But is there no message you would like to give"? I pleaded. "It will be expected."

THE MESSAGE.

"You can say my hope now is in the youth of the country, especially those who are pursuing their studies in the schools and colleges of different sorts. Measures ought to be taken to develop public spirit in them and if an assiduous effort is made in this direction, I think, in the course of about fifteen years, we shall realise the flowers and fruits of our work. We ought to have a free institute for students of all kinds to meet each other and elderly men, especially, ripe thinkers, and energetic actors. By friendly intercourse and constant thoughts upon the passing events of the day, here, in India, and in Western countries, the dominion of selfishness can be separated from the heart and in place of it the divine flame, called public spirit, may be lighted and made to expand with prolific results."

I would have delayed a while longer, or possibly, pressed the consideration of the subject a step further, but the visitor was growing impatient and it looked unpardonably selfish to monopolise Mr. Ramanathan any longer. But a second visit to his *sanctum* cannot be long-coming!

NOTES AND COMMENTS.

1 The Vade-mecum of Vedanta.
2 Vedantism and Theosophy.

WE are very much obliged to our learned brother Mr. A. Govindāchārya for favouring us with the marginally-noted pamphlets. They are written in his own original and inimitable style and abound in wealth of illustrations gathered from all sources. In his 'Vade-mecum', he establishes the position of Visishṭādvaita Philosophy in reference to other systems of Vedānta and heterodox schools. He classifies these in a most original way under the permutations and combinations of the three letters S, G and M, meaning the Tri-padārtha or Tattva-traya, Soul, God and Matter, in so far as these schools postulate the existence of one or more of these padārthas, and the prominence given to each. He reviews first the authorities followed by Visishṭādvaita, namely the Vedas, Upanishats, Itihāsa, Purāṇa, etc., under the head of Pramāṇa, and then the teaching of these under the heading of Prameya. Under none of these, and nowhere else, in fact, is mentioned Śaiva-Advaita-Siddhānta, and our brother explains that all his writings mean it and we know he speaks the truth. Vaishṇavism and Śaivism are the strongest support of each other and these are the dominant religions of India and the truth proclaimed by these religions, which in essence is that of every world-religion, is sure to win its way in the end. In his second pamphlet, he voices the feelings within and without the fold of the Theosophical Society who feel that it is trying to add one more of the hide-bound and warring sects and creeds, by sticking to new names and forms. There is also the feeling that in the exposition of the so-called Vedānta by its leaders and followers, a great departure is being observed from True Hinduism and Real Vedānta. Of course, the Society is not responsible for any opinions expressed by any one, and in any of the pages of its official organs. But in the following of any movement, however broad-based and innocuous

it may be, there is always an ignorant and credulous class of clientele who gulp down anything and everything emanating from this or that leader among them. We know how the reading of '*The Vision of King Açoka*,' before a select audience was received with bated breath and bowed heads. We have since known members more bigoted than the most bigoted among the so-called sectarians. Theosophy is *the* Religion, and every other form of Religion is 'a religion.' Theosophic writers and lecturers always identify their outpourings with Real Theosophy. This is no doubt due to the bane of every human nature by which it identifies itself with whatever it is associated with, சார்ந்ததன் வண்ணமாதல். This 'I'-ness is becoming more and more prominent every day, and it may possibly tend against realising the benefit arising from such an essentially-needed good movement as the Theosophical Society. The critics of the Society are not its enemies but are old members and friends of the Society. It is their duty, as our brother does, to raise their voice whenever anything goes wrong in the machinery. No doubt our brother's words may be mistaken when he pleads for orthodoxy, but our brother explains, "orthodoxy is a very delicate term in these days, as its own definition is lost to the moderns. Allow me to say that seeing the undesirable lengths to which heterodoxy is running, I feel often that it would do us good to put on as brake a more stringent sort of orthodoxy. Orthodoxy means purity and restraint. But moderns imagine it as superstition. But I am never against the genius of the times. But what is this genius? The world is made up of names and forms. Where is the fun of giving them up? I am sure if you give up one set, you would be run into another. So why not stick to forms and names hallowed by age and tradition? God himself has given us coats and differentiates one from the other in the most acute way. And yet there is no reason why we should fall out. Is not my own son, wife, etc., entirely different from myself? Differentiation, may even bind us all the more." And we are disposed to agree with him entirely in this view.

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The Slaying of Sin.

A neat little tract entitled நவராத்திரி அல்லது மஹிஷாஸுர மர்த்தநம் issued as No. 13 by the Madura Hall of Theosophy has now reached a second edition. Its author is Mr. P. Nārāyaṇa Ayyar, B.A., B.L., a gentleman who is well-known for his generous intentions and philanthrophy. He endeavours to unveil the symbolism of the parable, "the killing of the buffalo-headed demon", in the light of Theosophy, and we congratulate him upon the success which has attended his performance. The parable is enshrined in an episode of the Mārkaṇḍeya-purāṇa, the Devī-māhātmya. Its real sense has been misunderstood by the public and made into a hideous mockery by means of bloody hecatombs in which it finds expression in many an Hindu temple dedicated to Šakti, and which the author bewails. He says that every sacred parable is to be interpreted both objectively and subjectively and that in the opinion of the Wise, the Vedas must be explained in seven ways. The surface-meaning is not always to be depended upon, and in the opinion of Šankara as given out in his commentaries on the Chāndogya-Upanishat and Bṛihadāraṇyaka-Upanishat, the ceaseless struggles between Devas and Asuras which are described in the Purānas stand only for the war between the flesh and the spirit in the abyssal depths of human nature. A consistent and sound grasp of the Jñāna-çāstras will show that the Tri-mūrtis of the parable stand for that phase of the sthūla-prakṛiti which stands out as the three guṇas, and which has to be coaxed into willing service before any real progress in the culture of the soul can be made. The Parā-çakti (=Chit-çakti) is the Light of the Lord and the gracious Helper of the sin-stifled soul towards emancipation. Her "appearance" is often known as Šakti-nipāta. Her riding a lion symbolises her capacity to transmute the wildest passion of man after sensuality and wordly pomp into an unsparing hatred of the same, the lion itself standing for the five groups of evolutes which make up the ātma-tattvas: the sense is that the instruments of the soul which run riot in the field of carnality, and thus prove its veriest enemies, become its most valiant soldiers

in slaying sin. Himavat stands for Paraprakṛiti of which all the entanglements of Corruption are but gross products. He is the father of Parā-çakti in so far as "the Light shineth in darkness and the darkness comprehended it not,". and the manifestation of Light is necessitated by the presence of darkness. In other words, the existence of Para-prakṛiti, the would-be Mahishāsura, gives birth to the operation of the Lord's Šakti in the universe and in man. The Lord mercifully reveals Himself to man only by His illumining Grace and Love, to wit, through Parā-çakti. The bow and arrow in Her hands, reminding us of the form of Praṇava and the thrill of Nāda, typify the mystery of Redemption and the God-furthered means of its achievement. "The navarātri", the "nine nights of the soul", culminating at last in the Vijaya-daçami, the tenth day of reaḷ 'triumph', stand for the nine "Kāryas" whose crowning edifice is the "Lord's fellowship," the Šiva-bhoga. The Kriyā-pāda of the Āgamas with its true fulfilment of the Vedic Brahmaṇas put an end to the animal sacrifices, the outcome of a mistaken and mischievous interpretation of the ordinances enjoined in the Brahmaṇas. Mr. Nārāyaṇa Ayyar published a tract under the name 'Yajña', some months ago, in which the correct import of the so-called Yajñas (='sacrifices') is attempted. The Āgamas are the fruit and fulfilment of the Vedas, as the New Testament of the Christian Bible is of the Old Testament. The Vāmāchārānusṭhāna of the "blind" and the "ignorant" in Hindu Society, has taken its cue from the sacrifices of animal victims, which are sometimes kept up in the name of the Vedas, even to this day, by men who should have known better. Mr. Nārāyaṇa Ayyar's interpretations in the *brochure* under review though very sensible, need supplementing in the light of the Jñāna-çāstras which are the Šaivāgamas, and the hints we have so fully thrown out are sure to be helpful for a third edition. We recommend a perusal of the leaflet for its out-spoken remarks on the subject of "animal sacrifices" both Vedic and popular.

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Tirumantiram with Tamil Commentaries.

We are sure it will prove a welcome item of news to our readers to learn that that golden treasury of mystic wisdom which is the glory of Tamil literature, the Tirumantiram which the God-taught Tirumūlar revealed in infinite pity for the sin-tossed souls of all ages, is shortly to be published with an elaborate commentary in Tamil. The publisher is Mr. S. Śivaçaṅkara Chettiyar, B.A., B.L., the talented and enterprising Proprietor of the Ripon Press, Madras, which has done so much in S. India for the dissemination of Sanskrit philosophic literature in Tamil translations, and indigenous Tamil philosophic literature bearing on different creeds. The commentary is original and novel, and was prepared some years ago under the directorate of a staff of Pandits. Mr. V. Viçvanātha Piḷḷai is entrusted with the scholarly task of seeing the commentary through the press, while Mr. V. V. Ramaṇan, F.Z.S. (Lond.), etc, to whose proficiency in the Āgamānta and the Śaiva-Siddhānta we invited attention in our last number, acts as the *philosophic redacteur* and will, we feel confident, spare no pains to make his revision of the commentary as careful and illuminative as possible. We also learn that Mr. J. M. Nallasami Pillai, B.A., B.L., who is engaged in englishing Tirumantiram in our pages, with such full and learned notes, will contribute his share towards the revision, and that Mr. Ramanan is writing an extensive introduction in English dealing *inter alia* with the following points :—(1) A life of Tirumūlar with special reference to his time and place. (2) Etymology of the expressions 'Tirumantiram' and 'Tantiram': the significance of styling the various 'books' as 'tantiraṅkaḷ', and the 'verses' as 'mantiraṅkal': the sense of the utter inadequacy and poverty of understanding to which the 'flesh'-bound intellect (=பசுபோதம்) becomes alive, in the hallowed presence of the unquenchable "Altar-Fire" that burns so unmistakably in every 'mantiram': and the *raison d'être* of the arrangement of spiritual themes in the manner and sequence adopted by Tirumūlar, and of marshalling the entire subject-matter under 'nine' books. (3) A *resumé* of Tirumūlar's

teachings as a God-taught mystic, supported and illustrated by a close synopsis of Tirumantiram. (4) The essentially *āgamāntic* basis of Tirumūlar's teachings, and their relation to other indigenous cults, orthodox and heterodox, sacred and scholastic (=அகச்சமயம் and புறச்சமயம்): and the flood of helpful light thrown by Tirumantiram on some of the puzzling positions of Šaṅkara's 'Monism' which cannot be comprehended in their unified totality by a mere cloistered student of books or dialectic word-juggler. And (4) the mysticism of Tirumūlar's compared and contrasted with that of other schools, oriental and occidental, ancient and modern, at some length. Such an introduction as that sketched out above is sure to prove a great help towards a proper understanding of the true greatness of Tirumūlar, as a "walker with God". Mr. Ramaṇan is in touch with a few sanctified spirits (=Jñānis), which is *the imprimatur* of soundness and accuracy in a work of this kind. A second commentary which is entirely mystic in character is also in preparation under the guiding inspiration of a great *Jīvanmukta*, a veritable *Mantra-drashtā*, but it will be some years before that work sees the light of day, and consequently the present undertaking seeks, in a sense, to pave the way therefor.

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The Oriental Mystic Magazine.

WE have great pleasure in introducing to our readers the new journal started at Calcutta by Mrs. M. C. Robinson, A. O. U. M. It is called "The Oriental Mystic Magazine" and has already run through five issues. The last is a double number (Oct. and Nov. 1909) and contains an interesting budget of articles of which we may invite special attention to Dr. R. Ernest's "Buddhism and Science" which endeavours to probe into the recondite psychological subtleties of the Abhidhamma-piṭaka and seeks to justify Buddhist metaphysics in the light of recent science, to Parānanda Yogāçrami's "The Efficacy of Mantras" which shows how *bhajanas and sankīrtanams* are able to avert calamities, individual or national, by means of the subtle vibrations they set up in the

ethereal medium known as ākāça, and to Svāmi Dharmānanda Mahābhārati's "Yoga and the Yogis" in which he describes the phenomena of "Praveça" resorted to by some Yogis fond of exhibiting "signs" and "wonders," and records a recent historic case that occurred at Jubbalpore. By the power of *praveça* a Yogi is enabled to animate the body of a corpse that may have been perchance in an advanced stage of decomposition for months, and fully revive it. A classical example is to be found in the tradition connected with that prince of South Indian *illuminati*, Saint Ţirumūlar, who only came to be known as such after a cowherd of that name, whose corpse he first vivified by the process of para-kāya-praveça, and subsequently tenanted all his life because of a *contretemps*. Altogether, Mrs. Robinson's Journal is imbued with a catholic spirit, and as she says in her 'Announcement,' "Those who see this Magazine for the first time will scarcely be able to get anything like a comprehension of the general object and import of the work it represents, for the work probably covers more ground, or in other words, it comprehends more that is virtually new to the common faith of humanity than most if not all other magazines." We also hope that Mrs. Robinson will not fail to do her share of work in unearthing the mystic treasures of the finest quality lying buried in the Śaivāgamas.

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Post-Puberty Marriage of the Hindu Aryan Women.

MR. A. GOVINDACHARYA has also sent us a copy of the valuable book written in Kanarese by S. Venkoba Row, B.A. of the Mysore Medical Service, with a preface in English by our learned brother A. Mahadeva Śāstri. That such a great Paṇḍit and orthodox scholar should have ranged himself on the side of the Reform Party is a veritable gain to the movement. He declares, "By insisting on a rigorous application of the principles of Vedic Exegesis to the interpretation of the Shāstraic texts bearing on marriage, I have made out that the true law of marriage is the one embodied in the Vedic *Mantras* which constitute the scriptures of highest authority and

which clearly imply that woman as well as man should be married only after attaining *age of maturity* when she may be able *to realize the responsibilities of the house-holder's life and capable, by previous training, of fully discharging the duties pertaining to it.*" We have underlined the words just to show that the attaining the puberty does not mean false puberty—how many little girls do we see every day perish before us at the first act of maternity, owing to the nuptials of these girls being performed soon after date of this false puberty—but real development of the body and mind. So much has already been written on the subject; and we only expect our educated brethren to carry out the courage of their convictions, and not halt midways, and thus save our nation from ruin more and more, and themselves much of misery.

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Srikantha-bhashya and Sivajnanabodha.

In the excellent address on Jñāna Vāsishṭham (the full text of which we hope to publish in our next issue) delivered before the Ceylon branch of the Royal Asiatic Society on the 18th August last, under the Presidency of H. E. the Colonial Governor, by the Hon'ble Mr. P. Aruṇāchalam, M.A., he refers to the Philosophy of Śrīkaṇtha and the Śaiva Siddhānta in the following terms :—

The philosophy was at an early period systematized in certain *sūtras* or aphorisms[1] attributed to Bādarāyana *alias* Vyāsa, which have been copiously interpreted and expounded. The best known exposition[2] is that of Śri Śaṅkarāchārya Svāmi, the Hindu philosopher, who lived about the sixth century of the Christian era. His writings and apostolic zeal were mainly responsible for the downfall of Buddhism in India. He founded the abbey of Śṛiṅgeri (in Mysore), the abbot of which is still the spiritual head of many millions of Hindus. Śaṅkarāchārya's views are often erroneously identified, especially by European scholars, with the Vedānta, as if

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1 Known variously as the *Vedánta Sútras, Vyása Sútras, Brahma Sútras, Uttaramimámsa Sútras* or *Sáriraka Mimamsa Sutras.*

2 Called after him *Sankara Bhashyam.*

there were no other authoritative view. An earlier commentator was Šri Nilakaṇṭha Svāmi, who is of great repute and authority among the Šaivas, or those who worship God under the name of Šiva. Nilakaṇṭha's work[3] is so little known outside the circle of Šaivā theologians that the learned Dr. Thibaut, who has translated the *Vyāsa Sūtras* and Šaṅkarāchārya's commentary, for the Sacred Books of the East series of the Oxford Clarendon Press, was not aware that in some of the points in which Šaṅkarāchārya appeared to him to misunderstand the original, Nilakaṇṭha took a different and truer view. Another commentary[4] is that of Šri Rāmānuja Svāmi, which enjoys great authority among the Vaishṇavas, or those who worship God under the name of Vishṇu. The three expositions[5] may briefly, if roughly, be thus distinguished in regard to their conception of the relations between God, soul, and matter. Šaṅkarāchārya is a Monist, Nilakaṇṭha a pure Non-dualist (Šuddhādvaita), Rāmānuja a qualified Non-dualist (Visishṭādvaita). All take their stand on the Upanishads, while putting forward each his view to be the true one. The expositions are not easy to follow, and require the same effort of attention and study as Western students have to devote to the intricate arguments of Aristotle or Kant.

Šaṅkarāchārya is sometimes described as "a Monist or Non-dualist." But the terms are not regarded as synonymous by the pure Non-dualists, especially by that school of pure Non-dualism, which is the glory of Tamil philosophy and is known as the Šaiva Siddhānta. Its chief authority, the Šivajnānapotam, draws this important distinction (ii., 2 and 3) :—

"One," say the Vedas. Behold, it is said of the One. The One is the Lord. Thou who sayest "One," art the soul. Lo, in bondage art thou. If the One were not,———. If vowel A were not, letters there would be none. In this wise say the Vedas "One."

Like song and its tune, like fruit and its flavour, the Lord's energy everywhere pervadeth, non-dual. Therefore say the great Vedas not "One," but "Not-two."

The meaning is this: When the Vedas say "Ekam Sat," "All that is, is one," they do not mean the identity of God and the soul, but that God

3 Called after him *Nilakantha* or *Srikantha bhashyam*, and also *Saiva bhashyam* or *Suddhadvaita bhashyam*.

4 Called after him *Ramanuja bhashyam*.

5 There are two other commentaries in current use, one by Madhvacharya and another by Vallabhacharya. Two others, little known and said to be older even than Nilakantha's, are attributed to Bodhayana and Bhaskara.

pervades and energizes the soul. The first sound uttered as the mouth opens is the sound of U in *but*, which sound is represented in Indian alphabets by their initial letter, the vowel A (Sanskrit अ, Tamil அ). This sound exists in, and is indispensable to the formation of, the sound represented by every other letter. Thus, the Indian letter A, while it may be said to pervade and energize every other letter, remains also a distinct and the chief letter. So God and the soul. Also souls are pervaded and energized by God, as all letters by A, as a song by its tune, as a fruit by its flavour. Nevertheless, like A, God stands apart, Himself, of all things the source and the chief. "One," therefore, in the Vedas, must be undersood to mean not unity, but non-duality, of God and soul. The same argument is pithily expressed by the poet Tiruvaḷḷuvar in his celebrated *Kural*:

> "All letters have for source the letter A,
> The world for source hath the Ancient One,
> The Adorable."

This traditional illustration of the pure Non-dualists, prominently set forth in the very opening verse of the poem, shows that the author—who, in spite of his outcast birth, is "the venerated sage and law-giver of the Tamil people," whom every Hindu sect is proud to claim—was a Vedāntist of the pure Non-dualist type.

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An appreciation.

We extract the following from a private letter received by Mr. J. M. Nallaswami Pillai from one of his colleagues:

"The range of your scholarship is immense and puts Brahmins, Šūdras, etc., to shame. Would you believe me Mr.——— told me on the Sunday morning when I met him at home that he did think of rising to speak something in the Hall on Saturday, but when he saw such scholars as yourself sitting silent, he refrained on second thoughts. I know Mr.———is not a gentleman that will easily acknowledge merit in others. The perusal of your lecture has quite corroborated the impression of Mr.———. I only hope and pray that you will be long spared to give your intellect and energy to the subject in which you take so much delight, and that I shall have several opportunities in years to come to come in closer contact with you.